

MARRIAGE
DVTIES BRIEFE-
LY COVCHED
TOGITHER;

OUT OF
COLOSSIANS, 3. 18, 19.

BY
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Pastor of *Rotherhish.*



LONDON,
Printed by WILLIAM IONES, for WILLIAM BLADEN,
and are to be sold at his shop at the signe of the Bible
in *Pauls Church-yard.*
1620.



TO THE HOPEFULL
YOUNG COUPLE, THE
RIGHT WORSHIPFULL M^r.

ROBERT COOKE Esquire, and
the vertuous Gentlewoman, Mistres
DOROTHE COOKE his wife;
many comforttable daies in
Gods feare and fauour to
their mutuall and
eternall good.



Ight louely and beloued in
Christ; giue me leaue to in-
clude you both in one Dedi-
cation, whome heartie loue
and affection hath conioyned
together, and whome Gods

*longa Epistola,
quos iunxit con-
iugium; imo
charta non diui-
dat, quos Christi
necit amor. His-
ton. fere prefat.
in Proverb.*

owne ordinance hath made one. At the time of
the solemne knitting of you together, there was
for some important considerations a dutie omit-
ted, though not absolutely necessarie, yet at

The Epistle Dedicatorie.

such times not vnseasonable. To supply that defect, I make bold now to present you with some passages of such a subiect, as it is like, had then beene handled, if opportunitie had serued. They are raw notes of a Sermon long since made on the like occasion: Which finding by mee, and willing to imbrace any opportunitie of expressing my loue there in any degree, where I iustly owe so great a measure, I suddenly reuised and prepared them for the presse. And albeit, in the reuising of them I obserued some defects, and could well haue beene content to haue taken further time and paines for the better polishing, and the more orderly digesting of them, as also for the speciall applying of them to your selues, to whome now they are addressed: yet I supposed it would bee much more conuenient and behoouefull, without further delay, while the occasion is yet fresh, to present you with them as they are, that they might salute a New-married Couple at the entering in of the New-yeere. An exact treatise, or large discourse of Marriage Duties
(though

The Epistle Dedicatorie.

(though the Title be such) I hope they will not expect, that shall understand that they haue here but the Substance of one Sermon, deliuered, when it was, within the compasse of little more then an houre, and vpon the recollecting of my Meditations afterward, at the request of some, not much enlarged. And though I doubt not but you may meete with many profitable Treatises of the like Argument, yet I was desirous you should haue somewhat thereof from my selfe. The truth of God, I wot well, is the same, and deserueth all due regard, by whomsoever it is deliuered. But yet there is some efficacie added to it, when it is brought vs by those whome we specially affect, and of whome we are perswaded that they doe likewise in speciall manner affect vs. Of this mutuall affection betweene you both and my selfe, as there is in diuers respects very great and iust ground, so, I hope, there is no doubt at all made on either side of it. The assurance whereof if it may helpe to supply some defects that may be found in this vntimely birth, some good fruite, I hope,

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hope, by the reading of it may redound to
you both. Much I heartily desire may daily,
both by this and by all other good meanes, to
all your friends ioy, your owne mutuall comfort
here, and your eternall happinesse hereafter.
With which unfained desire I end for the pre-
sent, and rest.

Your poore kinsman
and heartie well-wisher,

THO. GATAKER.



MARRIAGE DVTIES.

Coloss. 3. 18, 19.

*wives, submit your selues vnto your Husbands; as it is
comely in the Lord.*

*Husbands, loue your wives; and bee not bitter to
them.*



*Without Faith, saith the Apostle
Paul, it is impossible to please
God. And, (b) Faith, saith the
Apostle James, Is but dead with-
out workes. There bee two
things therefore necessarily re-
quired of euery Christian, * true
Faith and good Life. A man can-*

*not liue but by a liuely Faith; and Faith is not liue-
ly without ho y Life.*

The Apostle therefore accordingly spendeth this,
as he doth (c) other of his Epistles, (d) partly in deli-
uering the grounds and doctrine of Faith, (e) and

B

partly

^a Heb. 11. 6.
sine fide possi-
bile non est pla-
cere; imo impos-
sibile est non aspi-
plicere.
Bern. in Cant. 30.
^b 1 am. 2. 26.
Fides enim ab
eo quia sit quod
dicitur.
Aug. de mend.
cap. 20.
Ergo ubi non sit
quod dicitur,
fides non est,
Petrus.
Cant. cap. 7. 4.
* Per hanc veram
& vitam re-
clam ducit nos

Deus ad salutem eternam. Rad. Ardens in homin. domin. c Roman Ephef. & c. d Cap. 1. & 2.
Rom. 1. ad 12. Ephef. 1. & 2. & 3. c Cap. 3. & 4. Rom. 12. & c. Ephef. 4. & 5. & 6.

partly in directing the faithfull for the manner of their *Life*.

f 1. Cor. 7. 20.

24.

¶ *ca. 3 in qua.*

no *ad qua.*

g Eph. 4 & 5.

& 6

h Chap. 3. 1. ad

18. & 4. 2. ad 7.

Eph. 4. & 5. 1.

ad 22. & 6. 10.

ad 21.

i Chap. 3. 18.

ad 4. 2.

Eph. 5. 22. ad

6. 10.

Now because euery man ordinarily hath (f) two *seuerall Callings*, a *Generall* and a *Speciall*: the *Generall calling* of a Christian; and some *Speciall calling* in that particular estate that God hath assigned each one vnto: the Apostle giueth Rules here, as (g) else-where, for our behaviour in either (h) some generally concerning all men generally, as they are Christians, in the former part of this *Chapter*: (i) some speciall concerning *seuerall* persons in their *seuerall* estates, as they are inferiours or superiours, tyed by naturall or ciuill bands either to other; in the words of my text, and so forward.

And in this part the Apostle deliuereth the *Duties*.

k Vers. 18. 19.

l Vers. 20. 21.

m Vers. 22. &c.

Ad cap. 4. 2.

n Chap. 4. 1.

o Vers. 22. ad

finem.

p Vers. 18.

q Vers. 19.

r Chap. 1. & 2.

s Chap. 3. &c.

* *Fides radix,*

opera fructus,

Bern. in Cant. 30.

* *Tota vita in-*

fidelium pecca-

tum est; & ni-

hil est bonum

absque summo

bono. Prosper

in Cant. ex Aug.

(k) 1. Of *Husband* and *wife*.

(l) 2. Of *Parents* and *Children*:

(m) 3. Of (n) *Masters* and (o) *Servants*.

The *Duties* of *Husband* and *wife* are in the words of my Text. (p) the *wives* *dutie* in the former *verse*, (q) the *Husbands* in the latter.

In handling whereof we will, first the *Order*, obserue,

then the *Matter*,

For the *Order*, the Apostle is here, as euer visually, exact.

Before, he began (r) first with *Faith*, and (s) then came to *Life*: because *Faith* is the *Roote* and *good Life* the *Fruit*: and without the *Roote* there can be no *Fruit*: in regard whereof it is well said, that *The whole life of the Faithlesse is nothing but sinne, and there*

there can nothing be good without the chiefe good. For it is no lesse true of *Speciall Faith*, which is spoken by the Apostle of the generall Faith, that (t) *whatsoever is not of Faith, is sinne.*

He began (u) first with rules of *Life* generall, and (x) then came to *Rules* speciall: because howsoever the Heathen man thought that *A man* might be a good Man and yet not a good citizen, or he might be a good Magistrate, or a good Master, and yet not a good Man: yet indeed a man can not be a good Husband, or Parent, or Master, vnlesse he first be a good Christian: at least not so good as to reape comfort or benefit thereby himselve, or to performe offices to others in that manner as he ought.

Herelike (y) he beginneth first with the duties of married persons; and of them (z) first with the

First, at the duties of married persons of man and wife the Apostle beginneth here, as (a) else-where; and so proceedeth to the duties (b) of Children and Parents in the second place, and * of Servants and Masters in the third place.

First, (c) because this societie it is the first that euer was in the world: and therefore as it was * the first in nature, so it is the first here in order: the Apostle beginneth first with that which in course of nature is first.

Secondly, because this is (d) the fountaine from whence the rest flow: and the streames can not flow pure and cleare vnlesse the fountaine be first clenfed and kept cleane. The Apostle therefore

wisely beginneth at the Head-spring, that a good course being settled in this principall societie, it may be the better kept and continued in others that issue and flow from it.

And this point thus obserued may first serue to shew what is one maine cause of much neglect of dutie in many families, in children towards parents, in seruants toward Master and Mistres; because the gouernours are not carefull of mutuall duties betwixt themselues, of concord and agreement the one with the other, of loue and fidelitie the one to the other, of respectfull and regardfull carriage the one towards the other. And so neglect of dutie and difference betweene them is a meanes to breed a contempt of one or both in those that should be guided by them: making seruants and children to take occasion of libertie and faile in their duty to them, as they faile in dutie either to other. Yea it is a iust iudgement oft with God to punish the one by the other: as ** rebellion against the Creator by rebellion in the creature*; so neglect in rulers of duties enioyned them of God, by neglect of dutie toward them in those that should be ruled by them.

** Rebellis factus est, quia hominum, creatura homini. Aug. contr. E. pist. fundam. cap. 37.*

Secondly, it may admonish married folke, that are heads of houses, if they desire to haue things go wel in the family that they haue a speciall care of those duties that God hath enioyned them in regard either of other. That will be a meanes to make duties passe more orderly both from them to others, and from others to them, as the contrarie prooueth ordinarily a great hindrance to either.

For

For as in a clocke or a watch, if the spring be faultie, the wheelles can not goe, or if they mooue not either other, the hammer can not strike: so here, where dutie faileth betweene man and wife it causeth a neglect of all other good duties in the family that dependeth vpon them, yea (e) of dutie oft euen to God himselve in them. And therefore married persons, if they desire to haue duties performed to them by others, they must first performe what is fit and conuenient either to other: remembring that the due performance of mutunll duties to either, shall both make them fitter for the performance of good offices to others, and others readier in performance of theirs vnto them. e2. Pet. 3. 7.

Now in the next place as the Apostle beginneth with *Married persons, Man and wife*; so of the twaine here he placeth (f) *the wifes dutie* in the first place. A course constantly obserued both by (g) *Peter* and (h) *Paul*, as here to else-where, that they begin first with *the wifes* dutie and so (i) passe on to the *husbands*; and that for two causes. f Vers. 18.
g 1. Pet. 3. 7.
h Eph. 5. 22.
i Vers. 19.
Eph. 5. 25.

First to shew the inferioritie of the wife in regard of the husband; for we may obserue that the Apostle beginneth euer with the dutie of the inferiour: (k) first *the childrens*, (l) then *the Parents*; first (m) *the Seruants*, (n) then *the Masters*: and so first *the wifes* then *the Husbands*: *the womans* first, then *the Mans*. 1. Pet. 3. 7.
k Vers. 20.
Eph. 6. 1.
l Vers. 20.
Eph. 6. 4.
m Vers. 12.
Eph. 6. 5.
n Chap. 4. 1.
Eph. 6. 9.

Secondly, to shew where dutie is to begin, on the wifes part; it is to begin at the inferiour and so to ascend to the superiour. For * *Love goeth downward*: *dutie comincth upward*. It beginneth with the * officium
a condit, amor
describit.

41. Pet 3. 7.

inferiour and so goeth vp to the superiour. The wiues dutie is as the base or ground that the husband dutie is built vpon. It is that that must draw dutie and respect from the husband. (4) *Likewise*, saith the Apostle *Peter*, *Let the men liue with their wiues, &c.* Having spoken of the wiues behauiour toward her husband before. Not that it is lawfull for the superiour to omit his dutie, if the inferiour be slacke or faultie in the performance of hers, but to shew in course of nature whicher should begin to shew dutie.

And this first serueth to admonish the wife to be forward in performance of such good duties as God requireth on her part; and not to straine courtesie and stand vpon tearmes, as to say, *Let him doe what he should doe, and then I will doe what is befitting me.* Wouldest thou haue him to doe that that is his dutie? there is no way more agreeable to the word and will of God, more consonant to the course and order of nature, more likely to prooue successfull and effectuell to that purpose and to haue a blessing of God goe with it, then the carefull performance of thy dutie to him, then which nothing is more forcible to draw dutie from him. In a word the wiues maine dutie here is subiection, the mans principally Loue; * and there is nothing more auailable with a good nature, to extract from it loue and all duties of loue, then a willing subiection and yeelding issuing from loue in the partie to be loued.

Again this sheweth, if any breach or occasion of offence

* Nulla est maior ad amorem inuestigatio quam premere amantem. dominus quod amicus est amicus, qui dilectionem si nolo habet impendere, nolite & rependere.
Ang. de catech. rud. cap. 4.

offence shall arise betwene man and wife, whither is to seeke to other: Howsoever the husband in discretion; (being that he is or ought to be the wiser, and the woman held to be the weaker; as (b) *Abraham* sought to *Lot*, though beeing euery way (c) the better:) yet the wife is in duty rather to seeke reconcilment: (as the Apottle impl'eth when hee saith, (d) *Let her be reconciled to her husband*, and as we see it held in all estates, that the inferiour doth euer seeke and sue to the superiour) and so to breake off first on her side that vacancie and intermission of duties that thereupon hath ensued.

And thus much for the *Order*: we come now to the *Matter*. Wherein concerning the wifes dutie first propounded obserue we two things: the *maine dutie*, and the *manner of it*.

The *maine dutie*, on the wifes part is *Submission*; or *Subiection*. That the Apostles of Christ both (e) *Paul* and (f) *Peter* exact euer, on her part.

e Eph. 5. 22.
1. Tim. 2. 11.
1. Cor. 14. 34.
1. Pet. 3. 1, 5.

For the reason whereof in generall no other need be rendred, then that which the Apostle *Paul* propoundeth in this place, that it is a matter of *Comeliness* and *Decency*.

(g) *God is the God as of order and peace*, so of *Comeliness* and *Decencie*: and therefore will haue (h) *All things done in decencie and in order*: but that the wife should submit and subiect her selfe to her husband, it is a thing comely, and the contrary vncomely.

g 1. Cor. 14. 33.
h 1. Cor. 14. 40.

Which point shall further the more plainly appeere, if we shall consider, that the *Husband* is the *superiour*, and the *wife* the *inferiour*; that the *Husband*

is as the head, the wife as the body or the rib.

For the first; there can bee no ordinary enter-
course and commerce or conuersing betweene per-
son and person, but there must be a precedencie on
the one part, and a yeelding of it on the other. Now
where they be equals, there may be some question,
some difficultie, whither shall haue the prioritie,
and they take it commonly, as it falleth out, or by
turnes. But where there is an apparent inequality,
there it is without question that the inferiour is to
yeeld to the superiour.

Now here *the Husband is the Superiour, and the
wife the Inferiour*, as the Apostle else-where proo-
ueth, both *from the Creation*, and *since the transgres-
sion*.

From the *Creation*, as $\left. \begin{array}{l} \text{Order.} \\ \text{Maner,} \\ \text{End,} \end{array} \right\} \text{of it.}$
appeareth by the

By the *order* of it; in that (a) *The man was first crea-
ted, and not the woman*, and therefore the man hath
the * *Birth-right*, as the first borne in the family; in
regard whereof God speaketh (b) of *Eue* to *Adam*, as
(c) of *Abel* to *Cain*, *Thy desire shall be subiect to his; and
he shall rule over thee*. By the *manner* of it; in that
(d) *The woman was made of the man, and not the man of
the woman*: * She had her being at first (e) from him,
as their children now haue from them: and in that
regard (f) is *the woman* said to be *the image and glo-
ry of the man*, as *man* is *the image and glory of God*: By
the *end* of it; in that (g) *The woman was made for the
man*, and *not the man for the woman*: (h) *Shee was
made*

a 1. Tim. 2. 13.

* *In primogeni-
tura.*

b Gen. 3. 16.

c Gen. 4. 7.

d 1. Cor. 11. 8.

* *Quatuor ge-
nerationis modi,
de limo terra, de
costa viri, de
carpe famina, de
femine viriusuf-
q4e. Hieron.*

e Gen. 2. 22.

f 1. Cor. 11. 7.

g 1. Cor. 11. 9.

h Gen. 2. 18.

made to be as *an helpe* vnto him: and it is a rule generall, that * *The end is more excellent then that which*
sendeth thereunto.

Neither was this *Order* reuerfed but i confirmed by the *Fall*: in regard that the woman was as *k^e* the latter in creation, so *l* the former in transgression; as the Apostles words are to be expounded where hee speaketh of that point; and so *m* was an instrument to draw the man on vnto euill.

Againe, the *Man* is as the *Head*, and the *woman* as the *body*. The *n* *Man* is the *womans* head; and *n* *Christ* the *mans* head; and *God* *Christs* head. As *o* *Christ* therefore is *subiect* to *God*, and the *man* vnto *Christ*, so the *woman* to the *man*. *p* The *Man* is the *womans* head, as *Christ* is the *Churches* head. And *q* therefore the *wife* is to be *subiect* to her husband, as the *Church* is to *Christ*: And the husband to rule the wife as the head or soule doth the body. And as it is against the order of nature that the body should rule the head: so is it no lesse against the course of all good order, that *r* the *woman* should *vsurpe* *authoritie* to her selfe ouer her husband, her head.

Yea the place, whence shee was taken, may teach as much. *f* Shee was taken from the side; she was framed of the *ribbe*. In regard whereof it is said of *Lamech*, *s* who first brought in *Polygamie*, that * he divided *one* *rib* into *twaine*: and of the deuill *t* tempting *Iob* by his wife, that he sought to make passage through the *Rib* to the *Heart*. As it were therefore a thing prodigious and monstrous in nature for the rib in the body to stand either equall with or aboue

* Praestantior est
 quae a se finit. A-
 ristot. in topic.

i Genes. 3. 16.
 1. Tim. 2. 13.

1. Tim. 2. 14.

m Gen. 3. 6. 12.

n 1. Cor. 11. 3.
 o 1. Cor. 15. 27.

p Ephes. 5. 23.
 q Ephe. 5. 24.

r 1. Tim. 2. 11.

f Gen. 2. 21. 22.
 s Gen. 4. 19.

* Vnam coenam
 in duas diuisit.
 Hieron. quaest.
 Hebr.

t Iob. 2. 9.
 * Per coenam ad
 cor. Greg. mor.
 l. 3. cap. 5.

* Τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
δὲ καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ

the head: so wee may well say here, that a * man-
kinde woman or a masterly wife is euen a monster
in nature.

The use of this point may bee partly for *Repre-
hension*, and partly for *Admonition*.

For *reprehension*, to reprove and taxe those wo-
men that affect mastership; seeke to rule and over-
rule those, whom God hath not committed onely,
but submitted and subiected them vnto; and so
violate that order, which God himselfe hath esta-
blished in nature: a courte that bringeth common-
ly, through the iust iudgement of God, disgrace
and contempt vpon both parties, yea vtter ruine
oft of the family and of their whole estate. For
howsoeuer women may thinke it an honour to

* ὡς τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ

them, yet * it is indeede rather a dishonour. A ma-
sterly wife is as much despised and derided for ta-
king rule ouer her husband, as he for yeelding it to
her; and that not onely among those that be god-
ly and religious, but euen among those that be but
meere naturall men and women. Yea it is the next
way to bring all to wrack. For * where the wife
maketh head against the husband; there is nothing
but doing and vndoing, and so all things goe back-
ward, and the whole house runneth to ruine, as by
lamentable experience too often appeareth.

* Οὐκ ἔστιν ὅτι τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ

Which may serue therefore, for *Admonition*, to
admonish euery Christian woman in holy wise-
dome and godly discretion to * learne to know her
place and her part; and to fashion her minde and
her will, her disposition and her practise accord-
ingly

* Ἀγαθὸν γινώσκω
τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ
καὶ τὸ αὐτὸ δὲ καὶ τὸ αὐτὸ

Philemon Com.

dingly thereunto : yea though she be her selfe of a greater spirit, and in some respect of better parts, though she bring much with her, though the maine estate come by her, yet to acknowledge her husband, as God hath appointed him, to be her superiour as he is her husband and her head : (which acknowledgement is the ground of the dutie here vrged; as the contrarie conceite cutteth of all confectionable carriage in this kinde) that she be willing ^a to weare the yooke and beare the burden that ^a Mic. 7. 9. God in his ordinance hath imposed on her : and not ^{feram Domini,} onely auoide and forbear, but euen hate and abhorre the contrary, as a course abominable in Gods sight, odious in mans eyes, and preiudiciall to them both.

Now that this may be the better performed : it shall not bee amisse more distinctly to entreate of such particular duties as spring from the *Subiection* or *Submission* vrged by the Apostle on this part.

We must not therefore conceiue it, that this *Submission* consisteth in a complementall crowching and courtesing, or the like, as ^b hypocrites place religion onely in ceremoniall obseruances: but rather ^b Esai. 58. 3, 5. ¹ King. 21. 27. in a faithfull and carefull, in a constant and conscionable performance of such duties as issue and flow from the inward acknowledgement of that superiority of power and place, that God hath giuen to the husband in regard of the wife.

And these duties may bee referred, or reduced to three heads {
Reuerence,
Obedience,
Assistance.

The first *dutie* is *Reuerence*; which *Honour*,
comprehendeth two things, *Fear*.

c Exod. 20. 12.

Dut. 5. 16.

Math. 15. 4.

Mark 7. 10.

Ephes. 6. 2.

d Ester. 1. 20.

e 1. Pet. 3. 6.

f Gen. 18. 12.

g 1. King 21. 7.

h 2. Sam. 6. 20.

i 2. Sam. 6. 16.

k 2. Sam. 6. 23.

a Ephes. 5. 33.

b 1. Pet. 3. 2.

c 1. Pet. 3. 6.

First *Honour*, the *c* generall *dutie* of all inferiours required in the first precept; (wherein as all inferiours are comprised vnder one kinde, so all their *dutie* vnder this one tearme.) more specially applied to this particular, in *d* that edict of *Affuerus*, that *all women, high or low, doe giue honour to their husbands*: and it consisteth in a reuerent and respectfull carriage towards them: (commended *e* in *Sara* her behauiour towards *Abraham*, that thought reuerently of him as her head, *f* *Ipake* reuerently of him as her *Lord*;) that neither when they are kinde and familiar together, they grow into grosse tearmes; nor if any iarre or offence fall out, they rush into tart and soure words; but take heede of all vnreuerent and vnflauoury language of them, of all vnseemely and vncomely carriage toward them; like that of *Iesabel* to *Ahab*, *g* *Doeſt thou iudge Iſrael?* or of *h* *Mical* to *Dauid* telling him, that *he plaid the foole* in dauncing before Gods Arke: which speech of hers as *i* it argued *a contempt* of him *in her heart*; so it was *k* iustly plagued in her by God with barrennesse as a breach of his ordinance, *ſhe had no child* for it to her dying day.

Secondly, *a* *Fear*, not a seruile or ſlauiſh dread, but a liberall, free and ingenuous feare; (like that feare that the godly beare vnto God;) as the Apostle *Peter* implieth when excluding the one, he yet *b* exacteth the other: *c* a feare springing from loue, and ioyned with loue; conſiſting in a deſire
to

to doe every thing so as may please their husband and giue him contentment, and a care to shun and auoid whatsoeuer may displease him, or minister discontentment vnto him.

Where those wues come to be taxed and not vniustly condemned, that regard not at all their husbands pleasure, but their owne selfe will onely; If he will be pleased, let him: if he will not, choose him; it is a l one to them, he hath his mends in his hands. This is * not to cut out the worke by the rule, but the rule by the worke: to make the wues will the rule of the husbands will: whereas *d* God hath appointed the husbands will to be the rule & square of the wues will, not the wues of his. And as *e* Peter saith of seruants that they are to apply themselves euen to their crooked masters: so here though the husbands will shall be crooked, so it be not wicked, the wues will is not straight in Gods sight, if it be not pliable to his.

What shall we say of them that loue to swim, as we say, with the trout, against the streame, that will doe things of purpose to crosse their husbands; what they know that they can not, or will not like of? This is not to cut out the worke according to the rule, but to cut out the worke directly against the rule. Nothing more likely to breede heart-burning betweene them; and to make a man carry a stiffer & streighter hand ouer them: as we see that * a man letteth his garments hang loose about him in a calme, which he girdeth closer to him when the winde is boistrous and high. Such women

* *Πῶς οὐκ ἔστιν οὕτως
μὴν ἡδονὴν μὴ
τοῦ καὶ αὐτῶν ἡδονῶν.
Contra quam A-
dagium apud
Plutar, de pro-
fect.
d Gen. 3. 6.
e Pet. 1. 1. 8.*

* *Vide fabulam
de sole et Borea
apud Plut.*

should remember that *f* a meeke and a quiet spirit is a thing pretious in Gods sight: and on the other-side a froward and vnquiet spirit in a wife is a thing odious and detestable both with God and man.

2 1. Pet. 3. 6.

The second dutie is *Obedience*; g. propounded by Peter in the example of Sara; as Sara obeyed Abraham: and it hath reference *Admonition*,
to two things *Aduice*.

and so consequently consisteth in being content to be admonished of him, to be aduised by him.

First for *Admonition*, in being content to be admonished by him: and taking his admonitions in good parts; and being willing to reforme and amend what he admonisheth her of as amisse. Not ready to returne a snappish answer againe, and to giue one angry word againe for another; nor to be pouting and lowring vpon it, (as the manner is of many, when they are told of ought,) for a long time together, as if they would make him weary of admonishing ought any more; but hearing it with mildnesse, and hearkening to it with meekenesse: remembring that when the husband admonisheth, God admonisheth in him; and hearkning to him, she hearkeneth to God in him: as *h* on the other side contemning him, shee contemneth God and Gods ordinance in him. Yea though the husband should chance to blame and finde fault without cause, (as even the best and the wisest sometime may doe,) it shall be a wife and discrete womans part *i* rather to take it quietly and patiently, as if there were iust cause of it, the to giue any vnkind or vncomely

2 1 Sam. 8. 7.
Non te, sed me.

1 Pet. 2. 30.

vncomely language againe: remembring that * *It is*, as one saith we l, the *propertie of an ingenuous disposition*; to acknowledge a fault sometime, euen where there is none: not * by lying or dissembling, (for that is altogether vnlawfull:) but by patient bearing and forbearing, being as ready to alter what is done, as if it had beene done otherwisethen it ought.

* Non amittis est, ubi culpam agnoscere, ubi culpa non est. Greg. in Epist. ad August.

* Si peccator non eras, qui peccatorum te fatearis, esse incipis, dum mentiris. Aug. de verb. Ap. 29.

k 1 Pet. 3. 5.

Secondly, For *Advice*, in suffering her selfe to be aduised of him; in taking aduice of him, and following aduice giuen by him: in being willing k to be directed and aduised by him for her selfe, her attire, her behauour, her carriage, her company, the marshalling and managing of domesticall affaires. As l *Sara* would not put away her maide *Hagar* l Gen. 21. 9, 10. without *Abrahams* consent; nor m *Rebekkah* send away her sonne *Iacob* without *Isaaks* aduice. In regard whereof the husband is called the wiues n *guide*: as the person by whom she is mainly to be directed and guided. m Gen. 27. 46, 43. & 28. 1, 2. n Prov. 2. 17.

Which yet we are not so to vnderstand as if the wife might not either admonish the husband on some occasions, or aduise him in some cases. For what a seruant may sometime doe; a wife may much more.

a 2 King. 5. 3, 13
1 Sam. 16. 15, 16.

But there must be an holy wisdome and discretion vsed herein. That admonition be giuen seasonably, (not as physicke in a fit,) as b by *Abigail* b 1 Sam. 25. 37. to *Nabal*; and with due respect and regard of the husbands person and place. That in aduice giuing the wife, euer remember what is properly her part; and therefore mooue the matter rather by way of question,

e Gen. 27. 46.
d Ester 8. 5.

question, or as crauing aduice, as *c Rebekka* seemeth to mooue the matter a farre of vnto *Isaak*, submit her aduice and opinion to his iudgement and discretion, as *d Ester* to *Assuerus* his. Shew her selfe willing to obey, if he shall thinke good otherwise: and withall so carry the matter that euen in those things that are done by her aduice to good purpose, her husband be honoured and not condemned either by others or her: that whatsoeuer is done by their mutuall consent, may seeme rather to come from him; as *e Iesabel* sealed all with *Ahabs* seale, and *f Ester* wrote all in *Assuerus* his name. For that as the *trumpeters owne voice is nothing so loud or so strong, as the sound that it yeeldeth when it passeth through the trumpet: so euery action in the family shall gaine it selfe more weight and procure more them both more credit, and carry more authoritie with it, when it passeth through the husbands hands and is ratified and sealed as it were with his seale.

e 1. King 21. 8.
f Ester 8. 8. 10.
* Clariorem sonum reddit spiritus noster, cum illum tuba per longi canalis angustias tractum patientiore musicis exitu effundit. Clearthes apud Senec. E. pist. 108.

And here commeth to bee condemned the custome of those women that will do all of their owne head, that will haue things as they list themselues, and after their owne minde: that refuse and thinke scorne either to aske of their husbands aduice what to doe, or to follow it in such things as they are aduised vnto. And so disobedience breedeth a contempt of the husband in them, and contempt in them causeth wrath in him, which openeth a gap to many grieuous euils. Such must know that in disobeying them they disobey God in them and prouoke

prouoke him against themselves: besides that they procure nothing vnto themselves but an euill report abroad, and an vnquiet life at home.

And therefore a wife and discrete woman ought to chooseth rather; when the thing enioyned or aduised shall import some difficultie, or carry with it some inconueniencie; howsoeuer she may in good termes propound it by way of excuse, yet if the husband shall persist in his minde that he will haue it so; she ought, I say, to chooseth rather, and account it better (so long as it import no euill) to buy her owne peace and the peace of a good conscience, to purchase peace with God and man by meeke and quiet obseruance, then to breake or hazard the breach of either by her peeuish resistance.

But of all others the course of those is most vaine that will take to themselves the whole commendation of things done by mutuall consent and aduice: and so seeke to honour themselves by discrediting their husbands whom God hath commanded them to honour, and whose honour they should account as their owne. For when God saith, that *g The woman is the glory of the man*: and that *h A virtuous or industrious wife is the crowne of her husband*; he implieth that the wife should vse all the gifts and graces of God bestowed on her for the honour of him. And on the contrary she is the contempt and dishonour of him, when shee striueth and contendeth to seeme wiser then he.

And here by the way let the *Husband* learne his dutie in part, ere we come directly vnto it. For if

D

the

the wife be to submit and to subiect her selfe vnto him; if to be admonished by him and to take aduice of him: then is he to gouerne and admonish, to giue counsell and aduice.

¶ 1 Tim. 3. 5.
Prov. 2. 17.

And therefore considering that he is called to be *a guide* to his wife) he must labour for holy wisdom and spirituall discretion, that hee may be fit and able to guide and gouerne in good manner and to good purpose. And hee had neede be wise and discreete himselfe, that is to be guide to another. Otherwise as the Apostle, ¶ How is he fit to gouerne Gods house that cannot gouerne well his owne house, so how shal he be fit to guide another, that is not able to guide himselfe?

In regard whereof *parents* also, as they must not be overhasty to ioyne their children in that estate, ere they be come to some staiednesse: So they must be carefull, (especially where they perceiue some want that way,) to further them with all conuenient helps in that kinde: that so by their diligent care and furtherance that may be supplied that is defectiue on their parts.

¶ 1 Pet. 3. 7.

Now this then condemneth the preposterous practise of some men, that in a kinde either of foolish statelinesse or fond remissenesse will seeme to referre all to the wife *a the weaker*, without informing or acquainting them with their minde, in what manner they wish or thinke fit to haue things ordered in the family; and yet will storne and take on, or grow pettish and impatient, if euery thing bee not done to their owne minde. Which as it breedeth

breedeth much disquiet & distraction in the wifes minde, when shee knoweth not what will please, but must goe all by guesse. so it taketh away that alacritie and cheerefulness that should be in performance of such duties, and maketh her to goe about her businesse with hanging of the wings; since it is vncertaine, when shee hath taken all possible paines, and done her best endeauour, how in the end it will be accepted.

As also it condemneth such peeuish and froward persons, as if any thing be demanded of them, or their aduice asked in ought, are ready by and by to grow into heate and rage, to complaine of and cry out on the folly and vnwisenesse of their wifes, that know not how such and such things should be ordered. For to what end hath God given her thee for a *b Guide*, but because the woman ordinarily needs the mans aduice? As therefore *c the priests* *b Prov. 2. 17. c Mal. 2. 7.* *lips should preserve knowledge* for the people, and they are to *aske the law* of him: so the husbands head should preserve wisdom and counsell for his wife, and *d* she is to take aduice of him. Besides, *d 1 Cor. 14. 35.* that things in the family many times are to be done, not for the best or the wisest simply, but after the husbands best liking and to his best contentment. And therefore a wife and discrete husband should rather reioyce that his wife is so carefull to know his minde, and to doe euery thing to his minde, then contemne her or miscall her for her carefullnesse in that kinde.

The third and last *duty* on the *wifes* part is *Assi-*

e Gen. 2. 18.

stance. For she was made to be *c an Helper* or an assistant to her husband: and that especially in two kinds, in his Trauels, and in his Troubles.

f 1 Tim. 5. 14.

g Tit. 2. 5.

First in his labour and in his businesse; *f* in domesticall affaires, things especially within the house. In regard whereof the Apostle *Paul* willeth that women be *house-keepers*, or keepers at home, as we call them *house-wives*: and the heathen for that one respect among others made the *Snail* or the *Tortoise* * an embleme of womanhood. And the Apostle *Peter* seemeth to imply no lesse, when he willeth rather, that the *h husbands dwell with their wives*, then their wives with them.

* Οἰκίτης οὐκ ἔστιν
ἀνὴρ ἀλλὰ θήρ.

Quia taciturnus
nā, dempōrtis.

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a 1 Tim. 3. 15.

b 5. 14. 10.

c 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

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f 1 Tim. 5. 14.

Prov. 31. 17.

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f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

f 1 Tim. 5. 14.

Prov. 31. 17.

e Prov. 31. 26.

Of this kinde of affaires that the wife is to bee employed in are:

First, *a* the diligent and carefull education of such children as it may please God to blesse them with all.

Secondly, the vigilant and watchfull *b* oversight of the whole family *c* instructing and admonishing them, as occasion requireth; assigning them their worke and allotting them their allowance.

Thirdly, the prouident and faithfull keeping and preserving of prouisions made and brought in by the man, that they bee not imbecilled or made away, that *e* no waste be made of them, that they be not spoiled and misspent.

Fourthly, a constant and painefull endeaour of doing something, as abilitie, leisure and opportunitie shall giue leaue, toward the supporting and
vphol-

d Prov. 31. 15.

e Prov. 31. 11.

ne deficiat com-

matus.

upholding, or the raising and aduancing of their estate, and the further enlarging of their meanes. For *f* a wise woman, saith Salomon, *helpeth to build up the house*: and the good housewife, as his mother describeth her to him, *g riseth before day, and sitteth up late at night*: As *i* she suffereth none to be idle in the house, so *k* there is not idle her selfe: Shee thinketh not scorne to soile her hands; but girdeth vp her loines, and setteth her selfe to some profitable worke: *m* getteth her wooll and flax about her, and putteth her hand to the wheele, and her fingers to the spindle, *n* maketh such things as may serue for the apparelling of her husband her selfe and her household, or may be of vse other wife about the house: or if no neede of it in the house, *p* to sell and make merchandise of; and that no discredit or discommendation at all to her neither: or if neither of both bee needfull, *q* to helpe to releuee, as good *r Darcas* did, the poore seruants of God with.

f Prov. 14. 1.
g Prov. 31. 14.
h Prov. 31. 18.
i Prov. 31 15.
Das pensum p m.
elliz. she setteth
them their task.
so *Innus.*

k Prov. 31. 27.
l Prov. 31. 17.
m Prov. 31. 13.
19.

n Prov. 31. 21,
22, 23.
o Prov. 31. 22.

p Prov. 31. 13,
14, 18 24, 16.

q Prov. 31. 20.
r Act 9 39.

Where commeth to bee condemned, first the fondnesse of such parents as ioyne their daughters to heads before they are able thus to bee helpers, yea oft match them to an head, ere they are able to dresse their owne head, much lesse to afford any good helpe to their married head.

As also of those that bring them vp so in idleness and dissolutenesse, that they are good for nothing when they are married, but to sit in the shop as a babe on a stall, to see and be scene, or as an image in the house, that hath lims without vse; being alto-

gether vnfit to doe ought about the house, or to manage any thing that appertaineth thereunto.

Againe, here commeth to bee condemned the practise of such wiues as are gadders abroad; least acquainted with, or delighting in ought at their owne home: rather in that regard the daughters of *f* Dinah then *s* Sarah; whom we know *t* what befell vpon her wandring abroad. And surely as the Apostle ioyneth *u* chastitie and home-keeping together, as the one a meanes of preserving the other: so *x* the wise man maketh such gadding abroad a note of a light and a lewd houswife.

Or such as though they keepe within; yet sit idle at home: must haue *y* their gossips come and sit with them to tell tales and newes, that they may not be idle without company: little weighing with themselves, that time the meane while runneth on, and worke about the house goeth but vntowardly forward, while there is none to ouersee, or looke after it.

As also the practise of such as are wasters, spenders and spoilers of their husbands wealth, and of that they bring in; * that therein indeed like the Torteis, carrie their whole house on their backe, which though they feele not the weight of, yet maketh the husbands backe ake, yea and cracke too, breaketh the backe of their estate: (as * in that sexe commonly there is no ho, when a wastfull humour is once in:) so farre are they from helping to further or aduance their estate. Such should remember the saying of Salomon, that *z* as the wise woman helpeth

f Gen. 24. 1.

s Gen. 18. 9.

t Gen. 34. 2.

u Tit. 2. 5.

x Prov. 7. 12.

y 1 Tim. 5. 13.

* *Singulis annis bina aut ternas dependent patrimonia. Senec. de benef. l. 7. cap. 9. et de vii. beat cap 7. totus census in tergo. Vise Proport. 3. 10.*

* *Prodiga non sentit peruenientem famina censum. Iuven. sat. 6. 3. Prov. 14. 1.*

helpeth

helpeth to build up the house: so shee is a foole that thus pulleth the house downe with her owne hands.

Secondly, the wife is to be an assistant and *(a)* a Philip. 4. 2.
 * Πόσειν ἀσπιδία-
 δονα γὰρ ἀσπίς ἐσ-
 τιναι yoke fellow to her husband, as in his trauels and labours, so in troubles and crosses, if any befall him; Simoni tes apud
 Plus de uisist. ex
 inuic. (as no mans life lightly is free from them: * *No lark without an heele, nor course of life without some crosse or other:*) and that two waies.

By bearing part with him.

And by being a comfort vnto him.

First, by bearing part with him. For whereas married persons are subiect to many more crosses and casualties then those that leade a single life, in regard their charge is the greater: howsoever the women themselves are not exposed to so many personall encumbrances as men, because their life is more private: Yet, as the Apostle saith of the faithfull Christiāns, that they were *b* fellow-partners with him in his afflictions, so ought the wife to bee with the husband in those afflictions that befall him. And surely if all Christians in generall, much more married folkes in speciall ought to *c* beare either o- b Heb. 10. 34.
 Philip. 1. 7. *thers burdens*; If * all Christians must haue a fellow- c Galat. 6. 2.
 * Heb. 13. 3. feeling of one anothers sufferings, because *d* they d 1. Cor. 12. 26. are *all members of one bodie*; much more man and wife that are both but *e* one flesh.

Contrary whereunto is the practise of those wiues that leaue and forsake their husbands when they are fallen into troubles: are like swallowes and other sommer-birds, content to reape and enjoy with them, the pleasant fruits of prosperitie, but vnwil-

vnwilling to beare and endure with them the bitter brunt and blasts of aduersitie; care not, nor regard what their husbands do, or what becomes of them, what hardnesse they endure, what miserie they abide, so long as by helpe of friends or other prouisions they are able themselues, to shift for themselves. Very vnnaturall are they that haue no fellow-feeling of what their owne flesh suffereth: vnlike *f* our Sauour Christ, who retaineth till * *compassion*, though *free from* personall *passion*; and though *freed now from feeling*, hath still yet a *fellow-feeling* *g* of those euils that befall * his here. Yea worse then many heathen women, * that haue shewed worthy precedents on this part and in this kinde; and shall therefore *h* rise in iudgement at the last day against all such Christian women as be faultie this way.

The like is to be said of the practise of such as are a meanes themselves to bring their husbands into decay and distresse, and so procure trouble to them, by their inordinate courses and excessiue expences; whereby they cast them behind hand, and that to their vtter ouerthrow and vndoing oft times: and so in stead of helping to beare his burden with him, are a meanes to bring such a burden vpon him, as neither of them both is well able to beare.

Secondly, by being a cheeter and a comforter; a meanes of comfort and cheerefulness to him: as *i* *Jacobs* children were to *Jacob*; and so *k* *Rebekkah* to *Isaak*. And surely if it be the dutie of children to comfort their parents in their heauiness: much more

f Hebr. 4. 15.

* *maius compassio etiam cum impassibilitate.*
Bern. de grad. humil.

g Act. 4. 5.

Math. 25. 35.

36. 42. 43.

* *Non eget miseria, sed eget misericordia: non eget ditare pro se, sed eger pietate pro suis.*

Salvian. ad eccles. carbol. lib. 3.

* *Se Valer.*

Max. lib. 6. ca. 7.

h Math. 12. 41.

i Gen 37. 35.

k Gen. 24. 67.

more the wiues to comfort her husband in like cases. If *1 a wife childe is a ioy to his father*: much more will a good and a wife wife strue to be so to her husband: to be to him as *m Davids harpe* was to *Saul*: as a physitian to tend him in his sicknes, as a musitian to cheere him vp in his heauinesse.

But what a wretched and lamentable case is it then, when shee that should be a comfort, prooueth a discomfort, that her husband may say of her as *n Job* of his friends, *A miserable comforter art thou indeede*. As in *Esty*, that shee, that *o* was given to be an helper to good, should prooue a tempter to euill: so here when shee that should bee *q* the ioy and the delight of a mans eyes, prooueth a corrafiue to his heart and corruption in his bones. And surely as there is no estate more comfortable where things are wisely ordred according to Gods will and word: so none more discomfortable, where things are crossely and crooked'y carried. * *Inward euils are most grienous*: in regard whereof * one of the ancients compareth not amisse an euill and a guilty conscience to an vntoward yoke fellow: For that is common to either, (then which what can bee more grienous?) that that prooueth with a man the greatest crosse, that should be a comfort to him against other crosses. Such women forget or at least are farre from that, which *Salomon* saith of a good wife, *f Shee will doe her husband good, and not euill, f all the daies of her life*: that which euery good woman vndoubtedly will endeaour her selfe vnto.

Hitherto we haue spoken of the *Maine dutie* on

E

the

Prov. 10. 1 & 15. 20.

1. Sam. 16. 23.

* Job. 16. 2.

* Gen. 2. 18.

* Gen. 3. 6.

* θαλασσιαν και

και επιβουλειαν

εταχθη και ενωτις

ζω' επιλαβη και

δυσωτησεν αυτον

απο της χειρος του

βασιλεως της βαβυλωνος

Basil. Sel.

* Ezech. 24. 16.

25.

* Prov. 12. 4.

* Intestina mea

la gravissima

* August. ad

Psal 33 et 35. et

45.

Prov. 31. 12.

the *wines* part, namely *Submission* or *Subiection*, together with the particulars or at least the principall of those that thence issue.

a Eph. 6. 1.
1 Cor. 7. 39.

We come now to the *manner* of the performance of all the former, and that is, saith our Apostle, *In the Lord*: a phrase vsed by the Apostle *a* in the like case else-where: and it may be taken two waies, as a *note of Direction*, or as a *note of Limitation*.

1. As a note of *direction*, prescribing the ground and manner of this submission; that it bee done in obedience of God and the commandement of God, in conscience of the order and ordinance of God.

2. As a note of *limitation*, describing the bounds and limits of this submission, assistance, reuerence, and obedience; that it extend not it selfe to any thing against the will and word of God.

b Eph. 6. 1.
1 Cor. 7. 39.

In the former sense it seemeth to be vsed by the Apostle, where *b* he speaketh of *childrens dutie*; in the latter, where he applieth it to *widdowes marriage*. And the latter followeth vpon the former. For a man can not doe ought against Gods will or word out of obedience to his will and word: it implieth a manifest contradiction. And therefore whatsoever is done in obedience to Gods will must needs so farre forth be done according to, and not against his word or will. The former I take here to be the direct meaning of the words; the latter by way of consequence is deduced from it. And so this branch affordeth two points concerning the dutie here enioyned.

First, that this *Submission* for the ground of it
must

must be a godly, a religious, a conscionable submission; performed not for worldly respects, or for d feare *d1 Pet. 3.6.* of wrath, but as e the Apostle saith of good sub- *e Rom. 13.5.* iects, for conscience sake; in conscience of Gods ordinance, and in obedience to Gods command.

For first, it is f Godlinesse alone that hath the pro- *f 1 Tim. 4.8.* mises both of this life and the life to come: and therefore there is no reward for ought that proceedeth not from it.

Secondly; as Luther saith well that * the first com- ** Primo precep-* mandement in the Decalogue comprehendeth the whole: *to reliquorum* because therein is the bond that bindeth vs to the ** omniū obser-* obedience of the whole: so it is no lesse true that *uantia præcipi-* the Apostle James telleth vs that g religion or god- *g Iam. 1. 27.* lineffe, which is the ground and * bond of all obedi- ** Religio aut-* ence, is to be exercised and practised through the *man religio De-* whole course of our liues: that as all ciuill duties *omnipotentis, vn-* are to h proceede from loue vnto man, so they are *de et religio dici-* likewise to be done in obedience to God. *tur, Lactant. et* *August.*

Which point serueth, First to shew a difference betweene a godly and a worldly wise, a Christian woman & an heathen, a faithfull and an infidel. For an heathen woman may doe all outward duties that a Christian wife doth, out of a naturall or carnall loue to her husband, or out of a desire of her owne ease and quiet that dependeth thereupon, or out of other naturall and ciuill respects, as feare of anger at home, and of euill report abroad: But the Christian wife doth all on a further ground; (though these and the like considerations also may make her the more carefull:) out of obedience to God and

the will and word of God; out of a desire to please God, & to approue her self & her courses vnto God. As the heathen subiect serueth God for his Prince, the Christian subiect serueth his prince for God: so the heathen wife obeieth God but for man, whereas the Christian wife obeyeth her husband for God.

Againe it may teach women how to behaue themselves in these duties that they may thereby gaine as well fauor with God, as loue with their husbands at home, and a good report abroad: if they shall do all in obediēce of God, if they shall do all *a as vnto God*: as a Christian seruant *b serueth God and not man*, so

submitting themselves to God, not to man: while they regard God in their husbands, as *c he doth God* in his master, and so doe all *d as vnto God*, because they do *e* all for God, and for conscience of God.

Else though they performe all outward duties, they go no further then heathen: if they do not so much, they come short of them: and *f* if they expect & desire to be accepted with God, they must go beyond

them: they must not onely do all that they doe; but do it *** as they should do; do all for God, & then they doe it to God. For as *g* they releue Christ in the poore, when they releue them for Christ: so they obey Christ in their husbands, when they obey them for Christ. Not regard so much what their husbands deserue from them, as what God requireth

of them: and as Christian subiects submit themselves *** to good gouernours as *vnto God*, to euill gouernours for God, or rather vnto either of them both as *vnto God* and *in God*: so submit themselves to their husbands bee they good or badde, de-

a Eph. 5. 22.

b Eph. 6. 7. 5.

c Cor. 7. 23.

d Col. 3. 23.

e Eph. 6. 5. 6.

Colos. 3. 22, 24.

d Ephel. 5. 22,

& 6. 5.

e Colos. 3. 22.

f Math. 5. 20.

** Deus non tam*

verbis quam ad

verbum delectatur

non tã factũ

respicit, quam

modum facti.

Melanch. bonũ,

bene. Aristot.

ethic.

g Math. 25. 40.

** Bonus tam*

quam Deo, malus

propter Deum.

ut sic ius ad oĩc dñe

ut hinc totũ dñi na-

uitũ dñi dñi dñi.

Basil. Cas.

serue they well or euill of them, as for God, and in God, and vnto God, in regard of the precept and enioynment of God. So doing, as the Apostle saith, *i they shall be saued by child-bearing*, so they shall be saued by Christian submission and obedience. As *k the seruant that serueth not man but the Lord, shall from the Lord receiue the inheritance of a sonne*: so the woman that submitteth her selfe to her husband for God, shall for such her submission be eternally rewarded of God. And this wicshall may againe serue well to take away that obiection of faultie performance on the other part: *If he doe not his dutie to me, why should I doe mine to him?* True: if thou oughtest it to him onely, or principal'y to him. But it is in the Lord, and for him that this dutie is required of thee. Him thou owest it vnto, whither thy husband doe his or no; whither he deserue it, or no, at thine hands. Neither shall his faultinesse excuse thy fault, if thou shalt refuse to performe what God hath imposed on thee, and so shalt faile in thy duty that thou owest vnto God, because man faileth in his, that he likewise oweth vnto God, whither thou doest thine, or no, to him.

b Ephes. 5. 22.

i 1. Tim. 2. 15.

k Colos. 3. 24.

23

Secondly this *Submission*, for the extent of it, must not bee in ought agst God. And therefore when the Apostle maketh it generall, *I in all things*; it must bee conceiued by way of opposition betweene her owne will and her husbands will; (as *m* the Apostle is said to *please all men in all things*, that is, euen to the displeasing of himselfe: *n* not regarding his owne profite, but respecting their

l Eph. 5. 24.

m 1. Cor. 10.

33

n Ibid. et Rom.

15, 12, 3

• Act. 5. 19.

pleasure:) not by way of opposition betweene Gods will and mans will. For when they crosse, *o God is rather to be obeyed then man*: his will is rather to be regarded then mans will

And the reason is apparent: for

p Rom. 13. 1.

1. This submission is Gods ordinance; and Gods ordinance cannot be against God, but for God.

2. The husbands power, as *p* of all superiours, is subordinate to Gods power: and the subordinate power ought euer to yeeld to the supreme power.

And therefore first let men looke vnto it and take heede how they take vpon them to aduise, perswade, induce or vrge their wiues to ought against God and godlinesse or good conscience. For by so doing they shall but abuse their power and place, and lessen their authoritie and credite, as euery one doth that goeth beyond the bounds and limits of his office.

q Gen. 3. 12.

r 1 Pet. 3. 7.

As also women must know that it shall be no sufficient excuse for them, if they shall suffer themselues to be led by their husbands vnto ought that is euill: no more then it was for *q Adam* to be seduced and misled by *Eue*: or for *r Ahab* to be prouoked and egged on by *Iezabel* vnto euill: Neither will it serue to alleadge, that *f the woman is the weaker*. But they must consider who it is from whom the man hath his right, his power, and his place, euen he that hath power equally ouer either, and will vndoubtedly punish either, if either the one shall perswade, or the other vpon perswasion yeeld to ought against his will.

Hitherto

Hitherto we haue entreated of the former part concerning *the wifes dutie*, wee come now to the latter part concerning the Husbands. 4 vers. 19.

And *the Husbands dutie* is propounded partly in the affirmatiue, and partly in the negatiue.

1. In the affirmatiue, *Husbands loue your wifes.*

2. In the negatiue, *And be not bitter vnto them.*

The maine *dutie* required on the mans part is *Loue*: that which the Apostle *b* euer inculcated when he entreateth of *the Husbands dutie*: 6 Eph. 5. 25. 33.

The equitie whereof we may easily conceiue, if wee shall but consider the precept of *Loue* and in what tearmes it runneth.

c Thou art commanded therefore by God to *Loue thy neighbour as thy selfe*. And what neerer neighbour then thy wife, who is taken by thee into the societie and communion of thy whole life, to be a perpetuall *d* companion with thee at boord and in bed; to dwell and abide with thee continually, to conuerse with thee most inwardly; yea, as our Sauour himselfe speaketh, *e* to be *glued vnto thee* inseparably, and that *f* by Gods owne appointment and ordinance. c Levit. 19. 18.
Math. 22. 39.
Mark. 12. 31.
Rom. 13. 9.
Gal. 5. 14.
Lam. 2. 8.
d Malac. 2. 14.
e Math. 19. 5.
Eph. 5. 31.
Gen. 2. 24.
f Math. 19. 6.

Again *thy neighbour*, thou art commanded to *loue g* as thy selfe, But the Apostle goeth further and saith, *h* He that *loueth his wife, be loueth himselfe*. So that *thy wife is thy selfe*, not as thy selfe only. *i* Our flesh, say the poore speaking of the rich, *i* is as their flesh; and therefore *k* a man should not, saith the prophet, *turne his face from his owne flesh*. But here man and wife they make but *l one flesh*: g Levit. 19. 18.
h Eph. 5. 28.
i Nehem. 5. 5.
k Esai. 58. 7.
l Math. 19. 5. 6.

this

Epheſ. 5. 31.

* *quasi
d' un seul.*

*Eustath. 5. c.
Etymol.*

m Epheſ. 5. 29.

** Elai. 49. 15.*

this * knot being once knit, *they are no more twaine, but one flesh.* And *in no man*, saith the Apostle, *ever hated his owne flesh; but loneth and cheeriseth it, as Christ doth his Church.*

n What more naturall then for parents to loue the children that come of them? What more equall then for children to loue their parents that bred and bare them? But behold a neerer coniunction betweene married persons man and wife, then betweene children and parents: in regard whereof God saith, that a man shall leaue the one, yea, if he cannot helpe both, he shall neglect the one, to adhere, and cleaue to the other. *o For this cause shall a man leaue father and mother too, and shall cleaue to his wife: and they shall be one flesh.*

* Gen. 2. 21.

Math. 19. 5.

Epheſ. 5. 31.

* *Parque tui
latus corpore
clausa meo.*

Ouid

epist. Phyllion.

p 2 Sam. 16. 11

q 1 Cor. 11. 8.

Gen. 2. 21; 22.

r Gen. 2. 23.

s Gen. 2. 24.

Math. 19. 5. 6.

Eph. 5. 31.

* *Caput et cor
pus unus est*

Christus. Aug.

Bern.

* *Unus Adam,*

et una Eva, imo

una ex eo costa

separatur infa-

minat; rursum

que quod diui-

sum fuerat, nup-

tius copulatur.

Hieron.

For childre indeed are * *part of their parents*, because *p they come out of their bowels*: they are *part of their flesh*, but seuered from them. But man & wife, they are *one flesh*, conioyned not seuered. By originall creation, as *q* shee came of the man, shee is part of his flesh, *flesh of his flesh, and bone of his bone*, but seuered as it were now from him: but * by nuptiall coniunction being ioyned to him as his wife, shee becommeth not onely *part of his flesh* as taken from him, but *s one flesh* conioyned with him. For as * *bodie and head, or flesh and soule make one man*; so man and wife make one flesh.

Againe children are said to be *part of their parents*; but parents cannot bee said properly to bee *part of their children*. But here reciprocally *the wife is part of the husband*; and *the husband is part of the wife*: both parts

parts of the same flesh, because both making but *one flesh*. Parents are as a fountaine or the body of a riuer; children as streames deriued from it, and flowing apart: Man and wife are as two springs meeting and so ioyning their streames, that they make but one current, and runne both in one channell, that the water of the one and the other cannot be seuered. Parents are as a stemme or a stocke; children as grifts or slips taken from it, and engraffed or planted else-where. Man and wife are as *those two branches* in the Prophets hand, * enclosed in one barke, & so * closing together that they make but one peice, & the same fruit commeth of either.

If neerenesse of bond therefore be a good ground of loue; there being such a neerenesse betweene man and wife, as none betweene man and man can goe neerer: it must needs binde the husband not onely to loue, but to loue his wife with a loue aboue all other loue.

To make vse then of this point.

First, if a man be thus to loue his wife, then the wife is no lesse to loue her husband. For * *Loue*, we say, is *Loues loadestone*: and there is the like reason for either. There is no action or affection so reciprocall as loue; as betweene God and man; so betweene man and man. For example. If God be angry with vs, * we are not to bee angry with him againe: * hee may haue iust cause to be angry with vs, wee can haue no iust cause to bee angry with him: If God hate vs, yet wee ought not to hate him: he may iustly hate vs, we cannot iustly

F

hate

Ezech. 37. 17.

* vno ut liquis

geminos condu-

cat cortice va-

mos, crescendo

tingi, pariter-

que adolefcere

cernit. Ouid.

metam. lib. 4.

* coalescentes

* Magis amo-

ris amor: ut a-

meris, amabilis

esto, Ego tibi vi-

sirabo amatori-

um, sine medica-

mento, sine herba, sine

ullius venustica

carminis, Si vis

amari, ama. He-

caton apud Sen.

Epist. 9. Marce,

ut amaris, ama.

Martial, Epist.

11. lib. 6.

* vide Bern. in

Cant. 83.

* Que offendant

multa sunt in

homine, nihil in

Deo. August.

* Confidat ama-

ri, qui se sentit

amare: et qui

amari se sentit,

non redamare

confunditur. Ber-

de dilig. Deo,

a Psal. 16 2.
Iob. 22, 2. & 35.
6, 7, 8.

* Deo nihil ac-
crevit, nihil de-
crevit, Greg.
moral. Tibi, qui
semper idem es,
nihil accedit. si a-
mando profici-
mus ad te, nihil
decedit, si non a-
mando deficimus
a te Guil. a The
odor. de amore
A Deo beneficiū
accipere possumus,
Deo benef.
præstare non pos-
sumus. Aguit in
psal.

b 1 Ioh. 4 19.

c Prov. 18. 24.

d Titus 2. 4.

e Titus 2. 4.

* Quedam neg-
lecta quidem of-
fensam contra
hauri, sed imple-
ta gloria non me-
rentur: et dam-
na ut pravaria-
torem nec glori-
ficant autorem.
Betr. de præ-
cept. et dispens.

hate him: if he shew mercy on vs, we cannot shew mercy to him: we stand in neede of his mercy, he hath no neede of our mercy, for he is subiect to no misery: If he be good to vs, we can not be good againe to him; for all *a our goodnesse is nothing to him*: But God loueth vs, and we are to loue him againe: we stand bound to loue him though hee hate vs: but are bound in a double bond to loue him, when he loueth vs: In like manner here: if the husband be angry with the wife, shee is not by and by to be hastie and angry againe with him: if hee controle her, shee is not therefore to controle him: but he is to loue her, and shee is likewise to loue him: yea though he should hate her, yet ought she to loue him: (for she may not faile in her duty, because he faileth in his,) how much more when he loueth her is shee to loue him? For *c loue requireth loue*: and ** loue must requite loue*. Yea therefore is shee to loue him, the rather to drawe loue from him. That which the Apostle also *d* sometime expresseth, though for the most part he presumeth it; as the *loue* of parents to their children, a thing grounded in nature, as is also the other: in regard whereof the Apostle *Paul* hath *e* coupled them together. Now as things often inculcated should make vs more carefull: so things taken for granted should make vs more fearefull. As *the husband* therefore must *f* see to it *that he loue his wife*, because he is so oft called vpon for it: so the wife must take heede how she bee faultie and defectiue that way, when God taketh it as graunted; and therefore

account-

accounteth them as monsters in nature that are wanting in it; as those that want bowels of loue toward their owne birth.

Secondly, if a man be bound to loue his wife in this sort, then men must take heed how they match with those whom they cannot thus loue and affect; whom they cannot thus linke their hearts and affections vnto. For *h* there is no * affection freer then loue: as there is nothing more forcible, so * nothing that can be lesse forced. This is a fault in many, who to satisfie friends, or to aduance their estates, or for some other worldly by-respects, match in that manner; and so cast themselues foolishly into a fearefull snare, which they are neuer able after to wind themselues out of againe. Men and women therefore are to be admonished here that they looke ere they leape: and that they remember that * one had neede to deliberate long, and aduise well on that which but once can be determined: to pause thoroughly vpon that that but once can be concluded; that being once concluded concludeth them; beeing once done cannot bee vndone againe. And those that haue already ouershot themselues in this kind, they must now strue euen to enforce their affections; and craue grace at Gods hand, whereby they may be enabled to bring themselues to that disposition, that God now requireth of them. In a word, he that is free, may frame his choise to his minde: but he that hath chosen must frame his heart to his choise: Before hee might conforme his actions to his affection; now hee must endeavour to frame his

g Esai. 48. 15.

h Cant. 3. 7.

* Amor affectus est non con-

stratum. Bern. de

dilig. Deo.

i Can. 8. 6.

* Amor non cogitur. Castiod.

non extorquebis

amari. Claudia

de 4. Coll. Hon.

* Deliberandi

est diu, quod sta-

tuendum est se-

mel. Senec.

* Quod factum

est, insecutum esse

non potest.

* Duo summa

bona, summum

bonum vnicum:

a *ristor. ethic.*

** nō ē ratiō*

quidē dū pōtē

q̄ pōtē pōtē

Basil. Sel. de

Abt.

Gen. 2. 2. 2.

a *Gen. 2. 2. 1.*

b *Gen. 4. 19.*

** Vna costa de-*

cerpta, et vique

ex pluribus Ter.

** Vnam costam*

in duas diuisit.

Hierom.

c *Gen. 2. 2. 2.*

d *Malac. 2. 15.*

e *Gen. 2. 2. 2.*

f *Gen. 3. 20.*

g *Gen. 7. 7. &*

8. 16. 18.

1. Pet. 3. 20.

h *1. Cor. 7. 2.*

** id est pōtē*

Proprium vxorē.

** id est dū pōtē*

Proprium viri

** Perfecta ami-*

icitia inter pares,

inter binos. Arist.

Esic. Paria a-

micorum. Nec ca-

lum duos soles,

nec Asia duos

reges Alexand.

Dario.

v. d. i. p. d. d. d.

d. d. i. p. d. d. d.

d. d. i. p. d. d. d.

And. ne pōtē pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

neque, dū pōtē

affection to his action.

Thirdly, If the husband must in this manner loue his wife, then must hee draw home his affection from louing any other in that sort. For if such a singularity of loue be here required, then it can be but one that in this sort is affected. As wee reason well, that there can not be *two Gods*, because there cannot be ** two chiefe goods*: so here there ought not to be two wiues or two husbands, because two can not haue the principalitie & chieftie in our loue; or rather, because such loue as this is, is or ought to be peculiar and proper to one: But the branches and streames of loue are disperfed among many; whereas ** the whole current of it runneth one way betweene twaine.*

This may further be confirmed vnto vs:

By the law of nature. *a* God at the first tooke but ** one rib* from the man, ** and* therefore he, as wee said, that *b* first tooke two wiues, is said to haue ** cut one rib into twaine.* *c* He made of that one rib, but *one woman*; though *d* he had *spirit enough* to haue made more; *e* he brought but *one wife*, *Eue*, to *Adam*: *g* he reserued each man but one in the flood: And therefore *h* Let euery man, saith the Apostle, haue ** his owne peculiar wife*: and each woman *c* her husband.

By the analogie of faith. *i* My beloved is but one; saith *Christ* in the *Canticles*. Though naturally many and of many sorts, yet they make but *k one seede*: they are mystically *l all one in him*. The *m wife* is to her husband, as the *Church* is to *Christ*: *Christ* bath but

but * *one Church*: and hee must haue but *one wife*: * *Præm Catho-*
Choose whither Adam thou wilt to imitate, saith one of *l eam Ecclesiam*
the ancients, *the old or the new: the one had but one* * *Symbol Constant.*
wife, the other hath but one Church. * *Eligibilis*

The married man therefore is to take heede not
onely * of imbracing the bosome of a stranger, but
of admitting or giuing way now to any raunging af-
fections. He must know that that which was law-
full for him before, is now no more lawfull. Not
that any sinfull act or desire was euer lawfull: but
that such desire was not sinfull in thee then: as is sin-
full in thee now, because it is by God now determi-
ned and restrained to an object.

Fourthly, let the husband take heede of being
faultie in this dutie of loue in this inward and en-
tire affection toward his wife, which the Apostle of
Christ and by him the Spirit of God in so speciall
manner requireth and exacteth of him. Some du-
ties there are though generally required of all, yet in
more speciall sort of some: and so this dutie of loue
of all in generall, but of married persons more spe-
cially: who are therefore more faultie, if therein
they faile. Yea such therefore must take heede not
onely of ceasing simply to loue, but of *leauing their*
first loue: of suffering their *Loue* to grow luke-warme,
not key cold onely, that was seruent at the first.
Howsoever as complements abate betweene friend
and friend, the more familiar they grow; so some
kinde of dalance betweene new married folkes may
after be lesse vsuall: yet their loue is to be no lesse,
rather to encrease then decrease: as wee see it is in

* *Præm Catho-*
l eam Ecclesiam
Symbol Constant.
* *Eligibilis*
alio. utrum. A-
dam, ille vna
uxorem, iste vni-
cam ecclesiam.
Tan sec. generis
fundamentum.
quam sic. Chri-
sti firmitatem
uno matrimonio
consenser utrobi-
que; et carnali-
ter in Adam et
spiritualiter in
Christo, Turball,
de monogam.
ut prius Adā
in carne, secun-
da in spiritum
monogamus sit;
vna Eva mater
cunctorum re-
ventum, et vna
Ecclesiis, pater
omnium Christi-
anorum. Hierō.
n Prov. 5. 20.
o Apocal. 2. 4.
p Apoc. 3. 15.
16.

parents towards children, who the longer they haue them, the more they affect them, and the loather they are to leaue and forgoe them; though it may be they are not so fond on them, as at first.

And heere the better to further the practise of this duty: it shall not bee amisse, taking the same course we did in the former, to lay downe some particular effects and fruites of this loue.

a 1 Pet. 3.7.

b Philip. 1.8.

1 Theil 3.10.

c Psal. 133.1.

* *unum corpus
in duobus locis
simul esse non
potest.*

d 1 Cor. 11.3.

e Ephes. 5.28.

The first is *a Cohabitation*, liuing and dwelling peaceably and quietly together. Friends we know loue to be oft together, and are loath to be sundred; Loue as it lincketh in heart, so it *b* longeth after the bodily presence of them whom the heart is thereby lincked vnto. And it is *c a sweete sight*, saith the Psalmist, *to see brethren dwell together in one*: how much more man and wife? They make but one body; and * it is against nature for one body to bee in two places at once. For the man is the *d* head, the woman is as the body: for head and body to be sundered, it is present death vnto either. Not that a man may not be absent, yea and long absent too sometime, from his wife, vpon necessary occasions; but that there bee no giuing of way to vnecessary. And surely where loue is, there griefe will be that occasions of long or oft absence should be offered. And where griefe is that such occasions though necessary should be offered; there will be no taking of occasions, but such as are necessarily offered.

Where commeth to bee taxed the foolish and preposterous course that is taken by diuers parents,
who

biddeth thee to leaue an infidel, an ido'ater, as long as she is willing to liue with thee, and keepeth her selfe loyall to thee, whom will he licence thee to leaue?

Secondly, I answer further with the Apostle; (and so come to the second dutie of *Loue*, the *Concealing and couering* of the wiues infirmities, and bea-
ring patiently with them:) *n Loue is long-suffering*: and *o Loue couereth*, much more *p feruent loue*, a
multitude of offences. There is no man or woman without infirmities, as no life without troubles. And this is one special act & exercise of loue, *to loue those that we beare, and so q beare with those that we loue*: to seeke to couer and conceale their infirmities, though they be many: remembring with all that *God hath called vs*, as *to r peace f in Christ*, so to *t patience u* in the world, and to the exercise of patience; which therefore in these cases men must earnestly craue.

Where they are also to be taxed that are so farre from couering & concealing the infirmities of their wiues, that they delight in nothing more then in blasing them abroad and that euen to strangers. Had they some loathsome soare about their owne body, they would be loath to disclose it, vnlesse it were to some speciall friend for aduice, or to the Surgion for helpe: and surely as loath would they be to disclose their wiues infirmities, did they esteeme them as their own flesh, or if, as loue requires they should, they held their wiues reputation as deere to them as their owne, and they were as tender of her credite as they are of their owne.

Now

n 1 Cor. 13. 4.

o 1 Pet. 4. 8.

p 1 Pet. 4. 8

* Charitas amat

quos tolerat, to-

lerat quos amat.

Greg in Ezech.

q 1 Cor. 13. 7.

charitas tolerat

omnia.

r 1 Cor. 7. 15.

f Ioh. 16. 33.

t Luk. 21. 19.

u Ioh. 16. 33.

* Hac accom-

modat Plut. in

Tim. 11. Simeo-

nidis illud,

Πᾶσι καὶ ἀδελφοῖς

καὶ ἀδελφοῖς ἐν ἡμετέροις.

Nulla galeria

sine Crissa.

Sed & Cratesis

dictum apud

L. tert.

de Ioh. 14. 21. καὶ ὁ

συνεπὶς τῶν ἀδελφῶν

ἡμῶν.

- Virtus nemo

sine nascitur.

Horat.

Now further if morall defaults must not diminish loue, much lesse naturall defects. If children be sick y, we are the more tender ouer them: if any part of the body be euil-affected, we are the more charie ouer it. *a* Neither is the weakely wife therefore the lesse to be regarded; but the rather to be tendred & tenderly entreated in regard of her weakenes, as the more brittle a Venice glasse is, the more gingerly we handle it, and the more tender-edged a knife is, the more charily we vse it. *b* *Jacob* may not forbear *Leahs* company because she is *bleire-eyed*: neither must *Elkana* loue *Hanna* the lesse, because she is *barren* and beareth nor; *d* neither loued he *Rachel* lesse when shee grew aged & was now decayed with yeeres, and broken with bearing, then he did when she was fresh at first: *e* no more then he lesse affected the last childe she bare, then the first.

Which condemneth their practise that *f* cast of the *wife of their youth*, when she growes aged or diseased: are content to enioy the floure of their fresh yeeres, but as fauour & freshnes decayeth in them by age or discafe, so abateth their fauour and loue toward them withal. Such loue shewes it self to haue bin neuer well grounded. For had it beene grounded on conscience of *Gods ordinance* and *g* *their owne covenant*, & not vpon naturall, worldly, or fleshly respects, it would continue as *Gods ordinance* and *their covenant* continueth, and not cease or abate as such by-respects faile.

The third dutie of *Loue* is * mutuall *Concord* and agreement, and to this purpose a condescending to the wife in things equall and fit. The Husband must not think that, because *b* the wife is to submit her will to his will; therefore he is not to regard her pleasure

h Gen 3. 16.

i Malac. 2. 14.

k Philip. 4. 3.

d 1. Cor. 13. 5.

Philip. 2. 4.

m 1 Cor. 10.

33.

n 1 Cor. 10. 33.

o Rom. 15. 1, 2,

3.

averf. 19.

b Eph. 4. 31.

c Dent. 29. 18.

Heb. 12. 15.

and contentment: he may say, *That that liketh me, must content her: and there is an end.* For thy wife is not with thee as a servant or a slave, but as *a companion*, as a *k yoke-fellow*, standing on even ground with thee, though drawing on the least side. A master may well make his business be done after his owne minde, not regarding his servants pleasure, because it is his owne business, not his servants. But it is not so with thy wife: thou art to regard her pleasure as well as thine owne will: because the business is as well hers as thine. And surely as *I Love seeketh the things of others, as well as a mans owne*: yea oft before a mans own; *m* it seeketh an other mans gain with a mans owne losse: so *n* it will make a man regard the will, and pleasure & contentment of another as well as his owne, yea *o* preferre it sometime even before his owne. And undoubtedly if thou lovest thy wife & accountest her one flesh with thee, the same with thy selfe; her pleasure will be thy pleasure, her contentment will be thy contentment; thou wilt so account it: there will be no true contentment to thee, while thou perceivest discontentment in her: and therefore wilt not needlessly crosse her, to cause discontentment to her.

The fourth *dutie* of *Love* is (that which the Apostle here expresseth in the negative, and we have put of to this place;) *a the banishing of all Bitternes*. And surely if *all bitternes* must be abandoned & put away among Christians, much more among Christian man & wife. *b* Let all bitternes, and strife, and wrath, & *c* clamor, & euill language be put away from you, saith the Apostle. If *c* no roote of gall & bitternes must be endured among Christians in the Church, *d* that is the house of God: no more between man and wife in the house or family *e* that is

to be *as a Church* of God, And therefore among the heathen * the gall of the sacrifice, that was slaine & offred at weddings, was throwen out at doores: therby to signifye, that the married folks should be either to other as *Doues*, without gal. And surely if among Christian men *f All things must be done in Love*: much more must all things be done in *Love*, & much *Love*, betweene Christian man and wife, that are tyed by a double, yea by a triple band of loue either to other; a naturall band as *g neighbours* and nigh in nature; a spirituall bond *h as* fellow-members of the mysticall body of Christ Iesus; and a ciuill, but yet *i an* holy and *k honourable* bond, as *l one flesh* by marriage. And therefore the husband when he admonisheth, he must admonish in loue & louing manner; when he aduise, he must aduise in loue and louing manner: if he reprove, he must do that likewise out of loue and in louing sort; with as much sweetnes and mildnesse, and with as little feneritie and harshnes as may be: but in any wise without bitternesse, knowing that there is nothing more contrary to loue then it.

The first dutie of *Love* toward the wife is *Ioy & delight in her*. *m Drinke*, saith the wise man, *the water of thine own cisterne*: Let thy fountaine be blessed: (esteem it as a blessing of God: for so a good wife is indeede, a good blessing and a great,) and reioyce in the wife of thy youth: Let her be vnto thee as the louing Hind, and the pleasant Ree: Let her breasts or her bosome content thee at all times: and delight continually, or as the word there is, even * *doue on the Loue of her*. As if the holy Ghost did allow some such priuate dalliance & behaviour to married persons between themselves as to others might seeme dotage: such as it may be was *n Isaacks* sporting with *Rebekka*; *o Gen. 26. 8.*

*d 1 Tim. 3. 15.
e 1 Cor. 16. 19.
Philemon 2.*

** Plus, in prae.
conuig.
* Est sine felle.
f 1 Cor. 16. 14.*

*g Luk 10. 17.
20, 36, 37.
h 1 Cor 12. 27.
Rom 12. 4. 5.
i 1 Tim. 4. 4.
k Heb. 1. 3. 4.
l Math. 19. 6.*

*m Prov. 5. 15,
13, 19.*

* Ezech. 24. 16.
25.
p Elai. 62. 5.

which *Abimelech* vnawares to them overlooked. In this regard as the wife is said to be vnto her husband *o his eyes-delight, and his hearts-joy and desire*: So p the bridegroom is said to *reioyce in his bride*; as God doth in his chosen Children and in his Church.

Rom. 8. 35.

And this is a necessarie effect of loue. For what a man loneth most, he desireth most; and what he desireth and affecteth most, that he most delighteth in. Which that a man may the better do, he must remember that as euery Christian man may assure himselfe that *q* his present estate, what euer it be, is best & fittest for him: so a Christian married man is bound to beleue and to perswade himselfe, not that his wife is the wisest, or the fairest, or the best conditioned woman in the world; but that she is the fittest wife for him, that God hath allotted him, and therefore rest himselfe contented in her & satisfied with her, and liue with as much alacrity & cheerefulness with her as may be. And as parents loue and delight in their children, not because they are faire or wise and witty, but * because they are their children: and therefore how soeuer seeing better parts in others, they could be content to change quality for quality, yet they wil not exchange childe for childe: so a man is to loue & delight in his wife euen for this cause because shee is his wife, and howsoeuer it may be he could wish some of her parts bettered, yet to reioyce in her as they are.

* *Nemopatriam
quia magna est,
amat, sed quia
sua. Senec. epist.
67.*

* *Prov. 2. 20.*

* *Cum suis non
erunt, alienas
quaerunt. Plut.
de curiosi.*

* *Quicquid do-
mi est, vile est.
Senec. Epist.*

* *Aspidum om-
ne in fastidiis
vertitur.*

Wherein those are to be taxed that a delight rather in the company of others then of their owne wives: * *thinke * what they haue at home is all too homely*, and * *what is vsual with them is vsauory*: like children, that thinke the bread and butter they get abroad sweeter and better then that, though indeed better, that they

are fed withal at home: or like queasie-stomacked persons that growing weary of their daily dyet, delight more in some fond trifle though neither so toothsome nor whole-some. Such must know that this is an vnwarrantable and a preposterous affection in them: and *b* such preposterous affections commonly as they argue an euill humour, so they breede no good bloud.

The sixth *dutie* of *Loue* is *the allowance of all necessities* that her neede shall require & their estate may afford. It is that *honour*, as some vnderstand it, & it may well be one part of it, that is, ** honest meanes and maintenance*, that the Apostle exacteth for them. For *d* so is the word oft taken, and *e* vnder that tearme doth our Sauour Christ shew it to bee comprehended elsewhere. And surely if *f* he be condemned as *worse then an infidel*, that *provideth not for his family*: then vndoubted he that *provideth not for his wife* the chiefe in the family next himselfe, is no better. If *i* a Christian man therefore must *labour* that he may haue wherewith to releue other; much more that he may haue wherewith to maintaine himselfe and his wife, that is and ought to be one with himselfe. In regard whereof as *h* the *wife* is compared to the *vine*; so the husband ought to be as the *Elme* to vphold her: and ** as the Moone shineth with light receiued from the Sunne*, so is she to be furnished with fit supplies allowed her by him. And surely where loue is abounding, there will nothing be wanting that may be for her comfort & necessary contentment, that their ability may well afford.

And here are such to be cōdemned as being blessed by God with a liberall estate, carry to strict & nigardly an hand toward their wiues; think al lost that is be-

b Prov. 2. 20.
e 1. Pet. 3. 7.
** vi* Titum et vi.
stium bonum
Lyram.
d Colof. 2. 23.
i Tim. 5. 3. 17.
necessaria prebē-
do, Primal
e Math. 15. 4, 5.
6. & Hieronibid
f 1 Tim. 5. 8.
g Ephel 4. 28.
h Psal. 128. 3.
** vxor cornu cast*
radis mariti.
iustitia in Au-
thet. co lat. 4.
Tit 3.

* *Quomodo dicis
meum et tuum,
cum ego ipse sim
tuus?* Chrylost.
in Ephes. 20.

i 1. Cor 7. 4.

k Prov. 3. 27.

* *Ignavum fu-
co r pecus Virg.*
Glorg 1. 4.

stowed on the; to whom God hath given an equal interest in the things of this life with the. For *how hath she not all thine with thee, when she hath thee?* And therefore as denying to the poore, whom God hath enjoyed vs to releue, what we may spare, & their necessity requiring it giueth them a kinde of interest vnto it, & we deny them their own: so much more in denying her what is needfull for her, thou deniest her her own, thou withholdest from her her own; that which the mariage bond hath given her a special right vnto.

Again those are here to be condemned, that liue, like drones, on their wiues labours, wasting all that is gathered together by their industrie. Of whom we cannot say, that *the Moone shineth with the Suns light: but the Sun shineth with the Moones light;* that is, *the husband shineth with the spoiles of his wife*, whom he ought to maintaine as the Sunne enlighteneth the Moone.

* *Maritus fule-
get spolijs uxoris.*
Malcu. in Gen.
2.

As also those that spend riotously the portion they haue with their wiues, & then leaue them to the wide world to shift for the mselues: like those that climbe & take paines to get nuts, which hauing crackt & eaten the kernell out of, they cast the shels vnder-bord.

And generally all that mispend that though earned with their owne hands, or left them by friends, that should maintaine house & wife with. Such must know that they robbe wife and children and themselves of what they wast in that sort, and so are no better then such as rob by the high way side. For it is no lesse sin to rob them, then to rob a meere stranger whom a man is more neerely tied vnto then he is to any stranger. And therefore as *he that robbeth his father and mother*, so he that robs wife & children, and saith it is *no sin, is companion to a destroyer*, or * next neighbour to

i Prov. 28. 24.

* *Socius est viro
interfectori.* Jun.
in Exod. 12. 23.

a murderer, as in the word vsed there may wel signifie

The last but not the least Office of loue is the diligent endeavouring of the wines spirituall good: which if he loue her as he ought, he cannot, nor will not neglect. In regard hereof the Apostle saith, that *a husbands must loue their wines, as Christ loueth his Church; b whose loue to his Church tendeth to this, to sanctifie & purifie it by water and the word, to make it grations here, & glorious without spot or wrinkle hereafter.* And therefore this is a special thing that the husband should aime at in his loue & in all duties of loue to his wife, to bring her on vnto God, or to help her on in the good wayes of God.

c How knowest thou, O woman, saith Paul, but that thou must win thine husband: and d women, saith Peter, must so behaue themselves, that by their holy cōuersation their husbands may be won. And surely if the wife must seeke to win her husband being averse; how much more *e* the husband to win her in like case; *f* whose office it is more specially to teach and instruct her. Or if they be both won, & in a good way already, they must *g* *liue together*, saith the Apostle Peter, as fellow-heires of saluation; and so, as fellow-furtherers either of other in the way thereunto. Else what difference shal there be between Christian and heathen married persons, if they be not furtherers either to other; as in the things of life, to in things tending to a better life?

Besides, *b* Faith & the Feare of God and godlinesse are to be exercised, as well in the speciall duties of our seuerall callings, as in the generall duties of Christianitie; and to run through our whole life, as the woofe through the web: and so among other, through all offices of the married estate.

Lastly, *i* whatsoeuer we doe, saith the Apostle, we must

a Eph. 5. 25.

b Eph. 5. 26. 27.

c 1 Cor. 7. 16.

d 1 Pet. 3. 1.

e 1 Cor. 7. 16.

f 1 Cor. 14. 35.

g 1 Pet. 3. 7.

b 1 Sam. 1. 27.

i 1 Cor. 10. 31.

1 Cor. 10. 31.
 1 Tim. 5. 8.
 1 Heb. 10. 24.
 1 Pet. 3. 7.

do all to Gods glory. Now then are things done to Gods glory, when they are referred to a spirituall end, to a further end then the fruition of some corporall good. And so here married persons then loue and liue together to the glory of God, when they haue a further end of their mutuall conuersation, their louing and liuing together, then their outward solace and contentment onely, or their furtherance in the things of the world and this present life alone.

But alas how approue they themselues in this kind and their carriage in this estate vnto God, that neuer dreame once of this ayme, neuer ayme once at this end; neuer haue once any thought at all tending this way: *He that regardeth not the temporall good of his family, is worse then an infidel:* he that goeth no further, is no better: So those married persons that liue together vntowardly, discontentedly, impatiently, in gal & bitternes, in dissentiō & discord, in want of mutuall and natural loue, refusing to be helpful either to other in the things of this life, are worse then infidels. On the other side those that bee neuer so carefull of performing the former duties and of shunning and auoiding the contrary euils, but haue no care and conscience of the helping forward and furthering either other in the good waies of God, they are no better then infidels, they goe no further then they.

In a word to conclude, if *Christian men* are to *obserue one another*, that they may *whet on either oth. r to godlinesse and good workes*: then much more should Christian man & wife so doe: that hauing liued together for a time as *in copartners in grace* here, they may reigne together for euer as *co-heires in glory* hereafter.

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